1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6

other girl was not interested in continuing her education after graduation from primary school and so first attended a sewing school in the area, then went to work in Taipei under the guidance of a relative, and was finally called home where she began to make clothes for pay. Since this girl's family did not need the income from her work, she did not take the work seriously and spent much time amusing herself in the village and in Lukang where her older married sister lived. Although the girl's father was extremely strict with his sons, even with one who was married and himself a father, this daughter was allowed a great amount of freedom.

The sexes begin to be more and more segregated once village children reach the age of eight or so, and this continues on throughout adulthood. It is, of course, much less true for those who attend middle school, where there is much more opportunity for boys and girls to do things together. However, except for a few occasions when they work side by side, as in weeding operations, the ordinary village adolescents have little contact with others of the opposite sex, particularly in public places.

The sight of a boy and girl together in public can be the basis for all kinds of rumors about the nature of their relationship. The fear of criticism and ridicule by fellow villagers is more than enough to prevent open associations. However, there is frequently talk in the village about secret love affairs between young villagers. Sometimes such young people are actually seen together near the river in the dark of night, and their secret meeting is immediately publicized in the village. According to many villagers, the talk precipitated by such relationships has been the cause of those marriages arranged between Hsin Hsing villagers.

CONSCRIPTION

Since about 1953, young Taiwanese as well as mainlanders have been conscripted into the Nationalist Chinese armed forces. The length of service is normally two years, and the usual and preferred draft age is twenty-two. However, as late as 1958, twenty-nine-year-old married men with families who had somehow not been called up earlier were still being inducted into the service. Supposedly, a married man with a family is drafted only if his nuclear family is part of a joint family. Sometimes, however, even if the joint family is divided a man may be drafted if the local public officials feel that the man's brothers can help support his family. Each district has its own quota of conscripts.

For purposes of communication and training it is important that the soldier have some fluency in Kuo-Yu. However, there are many boys in the rural area who either never went to school or who did not

783 796 in the ceremony the previous year but both neophyte and veteran were frightened for they knew they would eventually walk through a fire and all truly felt they would probably be burned. They had ritually prepared for the [834] ceremony. All were supposed to have refrained from sexual intercourse for twenty-four hours, taken a thorough hot bath the night before, and washed their feet again in the morning in the temple just before coming to the field.

Upon a signal given by the fa shih in charge, the sedan chairs were hoisted to the men's shoulders and would [534] not be lowered for about four hours. Two older village men carried eight-inch gongs which they beat as they walked about the field, frequently closely approaching the bearers and banging the gongs especially loudly in their ears. The shaman carried long heavy incense sticks which released thick smoke and a pungent odor. He walked from bearer to bearer, waving the sticks in their faces and whispering in 783 their ears. After a half hour in the hot sun, some of the 787 chairs started to sway, to lurch forward two or three 796 steps, and to return back into line. One set of men stumbled and bumped into the group next to them. One of the men in front on a four-man chair started to tremble, his eyes were closed, and then he took off running in a wide circle, his three fellow bearers struggling to keep the chair balanced. He was "possessed by the gods." Following quickly beside the chair were the two gong-beaters

553 name may be unique, may be designed to complement the given name, or may reflect a family situation, i.e., it may indicate generation by use of the poem described in Chapter V or it may be merely common to all one man's offspring, different for boys and girls.

551 789 Names alone can usually be used to distinguish sex although there are some which overlap. Names have magical powers too such that a good name may foster desired qualities such as kung, wisdom. Previously described was the name given to a girl such as "last daughter" to break a chain of girls. Also if a couple has lost several children, a "dirty" name such as "idiot pig" may be given so the child will be unattractive to the gods. Names may be selected by the family or may be selected in consultation with specialists at the temple.

846 [783] After man yueh, the woman is free to leave the house and resume her duties. Her bedroom, which has been "ritually unclean" by virtue of the birth in addition to its general untidiness will have a thorough cleaning the day after the baby's presentation. Sexual intercourse is expected to be 846 834 831 resumed that night so the husband will be teased about this resumption by his close male friends, particularly by his sworn brothers. His siblings or parents are not likely to ever comment on his sexual activities. Only an old woman is likely to make a suggestive remark in public about his

resumption of sex and the situation will be considered very funny.

Babies

There are few formal stages during the early years of growth. Between man yueh and entering school at age 6, only the first birthday is recognized formally and that is not celebrated by many people although more often for boys than girls. When it is celebrated, it may range from an elaborate meal to mere giving an egg to the child in order to promote long life. Informal divisions include such as "in the arms," "toddler," "baby," or "child" but there is little agreement as to when they commence and the terms are non-exclusive.

Children are raised very permissively. Breast feeding lasts two years or longer on a demand basis so that every time a baby fusses or cries he is offered the breast. Mothers breast-feed their own children and occasionally the children of others. A grandmother offers her breast to a child as a kind of pacifier as any woman will give the breast even when dry, to a child as old as seven or eight who is sick or frightened. Most of the time feeding is offered while in a sitting or standing position. Although the breast is an object for sexual foreplay, there is no immodesty connected with feeding a baby in public.

Houses are crowded together and the rooms are small and not private so that aside from some work in the fields, a resident is rarely alone.